RELIGIOUS INTELLIGENCE

Ministerial and Church Movements.

DECLINE OF EPISCOPACY

Universalism and Spiritualism to the Front.

PROGRAMME OF SERVICES TO-DAY.

In All Saints's Protestant Episcopal church this morning and evening the Rev. W. H. Dunneil will officiate and preach.

Professor Taylor will this evening discuss the truth or falsehood of Spiritualism in Harvard

The Rev. George O. Phelps will minister in the Allen street Presbyterian church to-day at the

At the South Baptist church the Rev. Dr. Osborn will preach this morning and evening.

This evening the Rev. W. P. Abbott will preach
in Washington square Methodist Episcopai church.

In the Berean Baptist church the Rev. P. L. Davies will preach this morning and evening at The Rev. Dr. Adams and the Rev. David Taylor

Strangers this morning and evening.
In Beekman Hill Methodist Episcopal church the Rev. W. H. Thomas will preach this morning

and evening.
"Christ's Greatest Sorrow" will be considered this morning by the Rev. R. S. MacArthur in The Rev. H. W. Knapp

in the Church of the Disciples of Christ the Rev. D. R. Van Buskirk will preach this morning and evening at the usual hours. The Rev. E. Borel will conduct the services for

the French Protestant Episcopal church this morning in Calvary chapet.

In Pith Avenue Baptist church the Rev. Dr.

Armitage will preach this morning and evening

Spiritualists this morning and evening.

"Present Movements for the Revival of Wor.

ship" will be considered by Rev. W. W. Andrews this evening in the Catholic Apostolic church. "The Harmony of Law and Grace" and "the Unpardonable Sin" will occupy the attention of Rev-J. S. Kennard and the Pilgrim Baptist church

this morning and evening.

The Rev. S. M. Hamilton will minister in the Scotch Presbyterian church this morning and

Dr. R. S. Moran will discuss the "Elements Which Ensure the Progress and Perpetuity of the Christian Rengion" this morning and afternoon in the Forty-second street Prespyterian church. W. W. Page will preach this morning and ever

Dr. J. M. Reid, of this city, and Rev. L. W. Piloher, a missionary from China, will preach on the subject of missions to-day in the Seventeenth street Methodist Episcopal church.

The Rev. J. B. Hawthorne will discourse this morning in the Tabernacie Baptist church on "Cross Bearing." In the evening Dr. Randolph. of Philadelphis, will preach.

This morning in the Church of Our Saviour the

Rev. J. M. Puliman will review Dr. Talmage's sermon on Universalism against the Bible, delivered last Sabbath. Mr. Pullman will give a familiar talk on "Business and Marriage" to young people

in the evening.

Mr. Clegg, of the Howard Mission, will address Sands street Methodist Episcopal Sabbath school (Brooklyn) this afternoon on the work of his mis-sion. A company of his little wanderers will sing on the same occasion.
In Zion Protestant Episcopal church the Rev.

John N. Galleber will preach this morning and

in the Apocalyptic series, will be given by the Rev. M. S. Terry this morning in the Eighteenth street Methodist Episcopal church.
In Seventh street Methodist Episcopal church

the Rev. Mr. Plicher, from China, will preach this morning, and Dr. Reuben Nelson this evening. The Rev. C. S. Harrower will preach this morning and evening in St. Luke's Methodist Episcopa

Bishop Cummins will preach this morning in the Brooklyn (Cumberland street, near Lafayette ave-

The third sermon in the course in vindication of Christian faith and experience against the assumptions and deductions of modern science will be delivered this evening in De Kaib avenue

H. Platt, pastor.
The Rev. J. V. Saunders will talk about "The Baptism of Power" this morning in the Willett street Methodist Episcopal church. This evening, in the same place, Miss Almira Lozee will preach. Divine services in English this morning in the

Russian chapel, Rev. N. Bjerring, pastor. The Bediord street Methodist Episcopal church Praying Band will conduct the services to-day morning, afternoon and evening—in the Free Tabernacle Methodist Episcopal church, Thirtyfourth street, pear Eighth avenue.

In the Taird Universalist church the Rev. E. C.

Sweetser will speak this morning about "Working Out Our Own Salvation," and this evening about "The Church and the World."

theme for this evening and "The successful Seeker" this morning in the Caurch of the

Divine service conducted at the usual hours today in the Church of the Resurrection by the Rev. Dr. Flagg. Bishop Littlejehn, of Long Island, will preach in

the Church of the Heavenly Rest, in this city, this in the Church of the Atonement the Rev. C. C.

Tiffany will officiate at the services this morning and afternoon.

Rev. Dr. Ewer will officiate to-day at the usual hours. "Things Seen and Temporal as Related to Things Unseen and Eternal" will be considered this morn-

Alger. "How Much Owest Thou? or, the Six Debts of Man," is the theme for the evening's medita

In the Anthon Memorial Protestant Episcopal morning and afternoon.
"The Beautiful Women of the Bible" will

talked about this evening by Elder Lutze. Divine services will be held this morning and evening in All Souls' caurch, Brooklyn. Dr. Por-

teus, pastor.
The Rev. W. T. Sabine will preach this morning and Bishop Cummins this evening in the First Re-

formed Episcopal church. church, will preach on "Conscience" this evening in the Wainwright Memorial church. The Rev. W.

T. Egbert will preach in the morning. The Rev. H. R. Nye will this evening ceply to Dr. Talmage's attack on Universalism, last Sun-

day, in the Universalist church in Clermont avenue, Brooklyn. The Rev. Dr. Preston will this evening begin

series of discourses on the 'Seven Dolors of the Blessed Virgin' in the St. Ann's Roman Catholic

ENDINGS PHYSHMENT DEFENDED.

TO GHE EDITOR OF THE HERALD:The Sunday Herald of January 31 contained an article headed "Endless Punishment Abandoned," in which the author informs your readers that Henry Ward Beecher has abandoned the doctrine of endless punishment, enlightened Christian feel-ing declaring that it could not be true, and defends Beecher's apostacy from the faith of his fathers by

quoting Scripture.
We will not ask what Beecher's enlightened We will not ask what Beecher's enlightened Christian feeling is. We know that animals are guided by feelings, but enlightened Christians should be guided by reason enlightened by drvine faith, no matter what be their feelings. I wish to address a few remarks to your correspondent himself. Although he seems to display a great deal of erudition only Scripture, but Latin, Greek and Hebrew. I must consider him a very poor lo-gician and a still poorer theological. For, granting the correctness of all the philological researches which he quotes concerning the original meaning of the words "shcoi," "hades," "gehenna," "tar-tarus," "infernus," he does not prove that neither the Jews nor the early Christians ever used them to designate a place of eternal punishments; but from the fact that those words can be taken in a different sense, also, he concludes (a posse ad esse) that they must be taken in that sense. The word "cornu" is often taken in Scripture for strength, but originally it meant a horn. Hence I' we read, "Anna prayed and said: My heart bath rejoiced in the Lord, and my horn is exaited meo), according to your correspondent's logic we must believe that Anna had horns, because

Corru originally means a horn!

Judith, in the Old Testament, knew well the eligion of her fathers. She believed as firmly in the truth of endiess punishments as any Christian. who never changed the faith nanded down to the saints. "For," (xvi., 20, 21) she exclaims in pres-ence of all her people, "woe be to the nation that riseth up against my people, for the Lord Al-mighty will take revenge on them; in the day of udgment he will visit them. For he will give fire will occupy the pulpit of the Church of the and worms into their flesh, that they may burn an i may leef for ever." It was not the valley of Gee-Hinnom which bounded Jerusalem on the south where this fire and these worms, as the author alleges, were to be found, but after the day of judgment, not dead podies and offal, but living should endure the punishment which the Lord Almignty is to inflict upon the enemies of God's people, whom Judith had so gloriously conquered The author's interpretation of the words of Jesus Christ, "Where the worm dieth not and the fire is not extinguished," must excite pity, if not laughter. As the Gospel is written not for the Jews alone, but for all nations of the word; for (Rom.

one extinguished," must excite pity, if not laughter. As the Gospel is written not for the Jews alone, but for all nations of the wornd; for (Rom. Xv., 4) "What things soever were written were written for our learning," our Saviour would threaten all nations of the earth that if they were to sin their bodies after their death should be cast into that Valley of Gee-Hinnoun, near Jerusalem, where the fire has been extinguished many hundred years ago! Neither is it the body alone that is to be cast into this gehenna ignis, but soul and body. "Fear ye not them that kill the body and are not able if kill the soul, but rather lear Him that can destroy both soul and body into heli." (Matt. X., 28)

But how in the world your correspondent can quote the celebratea parable of the rich man and Lazaris (Luke Xv.) to deny eternal punishment; more than we can comprehend. "And in hades lie lifted up his eyes, being in torments." "So the only places," says your correspondent, "where we can be called upon to admit the horrid definition given by Dr. Staunton as the place of 'final torment' must be those derived from gehenna." If hades (hell) is nothing else but Gee-Hinnom, the valley of abomination near Jerusalem, we do not see why the body of Dives should have been cast there. We do not read that he had committed any public crime that prombted giving him a decent burial. He lived a lite of self indulgence and intemperance, as many rich men do nowadays, neglecting the daties of charity, but kept his position of respectability in the world. It does not appear why his body should have been thrown into that place of defilement outside of the city. Besides, if it was the dead body of Dives that was buried in hell", where was the fire, the flame; for "I am tormented in this flame," he exclaims. And what of the "great chaos" flaxed a great chaos; so that they who would pass from houce to you cannot, nor from thence come littler." (Luke Xvi., 28). The whole parable depicts the utterly helpless condition of Dives after feath, without a

God He hates sin infinitely and shall hate the sinner as long as he cleaves to his sin and does not offer an infinite atonement. But no smount of suffering of the sinner is, or ever will be, an infinite atonement; it is always limited. Only the atonement of Christ is infinite, and this the sinner rejected either by unbelief or neglect of the means by which a secure to himself the merits of Christ; therefore his suffering must be illimited, infinite in extension of time, in eternity.

Morever, the lewer the condition of the offender and greater the dignity of the person offended the greater is the offence. If, therefore, the condition of the sinner is compared with that of God he sinks down to less than nothing; but the dignity of God's majesty is infinite; the offence also amounts to infinite, and an infinite offence demands an infinite punishment. But its solpeted God is too good to condemn His children to such cruel punishment. If God is good the worse is the sinner that offenus Him. The greater the goodness of God the greater is the malice of him who offends God, the blacker his ingratitude, the greater his guilt. God does not cast away His schildren. God's children are those who do the will of God, whether they have preserved their baptismal innocence or washed their garments, delied by sin, in the blood of the Lamb poured out over them in the worthy reception of the sacraments of Christ. But as ior those who sin and remain and due in the state of sin Jesus Christ calls them, not children of God, but children of the devil (Jonn, vill., 44).

Finally, we might say, strictly speaking, it is not God who sends the wicked to the place of eternal punishment, for He "wills not the death of the sinner, but that he be converted and live;" but it is the result of man's own choice. When he commits sin he separates himself from God, and as God is all good the sinner deprives himself of his choice—all evil. A temporal absence of all good, Call this hell and you have the eternity of heli beyond controversy.

Let those wh

HOW DOCTORS DIFFER ABOUT RITUALISM.

TO THE EDITOR OF THE HERALD:—
In your issue of the 9th inst. there was inserted an essay delivered by the Rev. Hugh M. Thompson before a society called the Church Conference. The purpose of this essay was to declare his opinion that the Episcopal Caurch was declining in this country, and the reasons for it. As the expression of the views of a single clergy-

man before a lew brethren it can do no harm, but when published in a widely circulated paper and read by thousands who will not weigh the argu ments by which such a conclusion was arrived at, it is irraught with mischief and calculated to do more injury than the supposed evils which he en-deavors to point out. Dr. Thompson's first argument is "That the Church has not made any progress in this country the past ten years." He means, by progress, relative progress. He was writing to concede that she had made absolute progress. By this he wished to be understood that the Church had not advanced in this country with the increase in population. His concession with the increase in population. His concession that she had made absolute progress is all that is necessary to prove; for everybody knows that the increase of population in this country is largely made up of Irish, who are loyal subjects to the Papacy. Therefore, in estimating relative progress, this element, which comprises so large a proportion of the increase in population, should be left out. He states, as a reason for the decline in numbers taking holy orders, "That it is owing to the distrust of the Church in the minds of the American people," and gives his diota, "That this distrust is owing to the belief that the teadency of this body is teward nitramontanism, if not Romanism,," which is man-

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festly absurd; for the great mass of Americas Protestants do not trouble themselves to define, and for the most part are unable to define, the difference between ultramontanism and Romanism proper. His conviction is that the form of worship started in St. Alban's and elsewhere is another cause of this distrust. If the reverend essay-ist would only cast his eye over the Church throughout the length and breadth of this land he would observe a great improvement in the devoat manner in which divines service is celeorated this past ten years, and the thanks for this improvement is mainly due to the lead St. Alban's and a few others gave in a devout ceremonial. Instead of disturbing us for evil, they have helped us out of a rut, and this more decent ritual is a reaction from the sordid indifference with which the services of the sanctuary were wont to be conducted, and the reverend gentleman should know this if any one ought, he himself would not dare to have a surpliced choir in his parish church were it not for the precedence given in St. Alban's and elsewhere. The real cause of the decline in numbers abolying, for holy orders is, it is to be leared, but they know that is rightens young men, but they know that my man a surplice stipend of a priest is less than the east young. The definition of a priest is less than the east young a fact definity pecuniary embarrasment is fishely to follow them all their lives; but this I believe has only to be realized and our latty will remedy the evil. In all movements of reform there must be leaders, and in this reform the remust be leaders, and in this reform the remust be leaders, and this reformation respecting the beauty of holiness, and this is to be remedied by this rection, and in due timy service is by many misuaderstood, but this is owing to a lack of information respecting the beauty of holiness, and this is to be remedied by finite copal than the primitive Christianity, which is as lar removed information respecting the beauty of holiness, and th

THE DECLINE OF EPISCOPALIANISM.

NEW YORK, Feb. 12, 1875.

To THE EDITOR OF THE HERALD:—
In the HERALD'S report of the proceedings of a conference of Episcopal ciergymen in this city February 9, it was stated that Dr. Hugh Mille. Phompson said "he was informed that Mrs. Jarier's wax works had been exhibited in an Epis copal church." Immediately on seeing this state ment I wrote to Dr. Thompson, referring to your report and respectfully asking "in which Episcopal church he had been informed that Mrs. Jarley's waxworks had been exhibited and the name of his informant." I have just received the following

informatic." I have just reply:—

My Dhan Sin—I do not hold myself responsible for the correctness of the HERALD'S reports. Very truly only HUGH MILLER THOMPSON.

correctness of the HERALD'S reports. Very truly.
HUGH MILLER THOMPSON.

Now, whether the HERALD'S report was correct or not, it is quite clear from the above reply that Dr. Thompson has no such information on the subject as will bear the test of cross-examination, and inasmuch as your report was read by many, and as a similarly indefinite statement of the appaling degeneracy of the Episcopal Church in consequence of its contamination by Mrs. Jarley's waxworks was made by some rambling, but no doubt well meaning, member of the last General Convention, I beg that you will insert this communication. You're respectfully.

GEO. PAYN QUACKENEOS,
No. 331 West Twenty-eighth street.

CONUNDBUMS FOR "PRUDENTIUS." BROOKLYN, Feb. 11, 1875.

To the Editor of the Herald:—
The following questions I desire to propound to some of your learned subscribers, viz.:-

Is the mind the soul?

Is the mind an element of the soul?

If the mind is an element of the soul, is it independent of the soul, or is the soul responsible, according to Christian tending, for the conceptions of the mind?

of the mind?

If "Prudentius," whose articles I have so much admired in your columns, will give his attention to the above, he will oblige an earnest and sincere SEEKER OF LIGHT.

MACAULAY ON GLADSTONE

TO THE EDITOR OF THE HEBALD:-In an article entitled "Church and Sta'e," while giving praise to the author under review, Macau-

"Whatever Mr. Gladstone sees is refracted and his mode of thinking, and, indeed, exercises great influence on his mode of thinking. His rhetoric, though often good of its kind, darkens and perhis acuteness and diligence, with a barren imagi-nation and a scanty vocabulary, would have saved gift most dangerous to a speculator-a vast combut of vage and uncertain import—of a kind of language which affects us much in the same way in which the losty diction of the chorus of clouds affected the simple-hearted Athenian. * * *

"When propositions have been established and nothing remains but to amplify and decorate them this dim magnificence may be in place; but if it is admitted into a demonstration it is very much worse than absolute nonsense, just as that transparent haze, through which the sailor sees capes and mountains of laise size and in faise bearings, is more dangerous than utter darkness. Now, air. Gladstone is fond of employing the puraseology of which we spe ak in those parts of his work which require the utmost perspicuity and precision of which we spe ak in those parts of his work which require the utmost perspicuity and precision of which we spe ak in those parts of his work which require the utmost perspicuity and precision of which we spe ak in those parts of his work which require the utmost perspicuity and precision of which we spe ak in those parts of his work which require the utmost perspicuity and precision of which he was a specific and the his way be defudes first himself and then his readers. The foundations of his theory, which ought to be buttresses of adamant, are made out of the filmsy materials which are fit only for perorations. This fault is one which no subsequent care or industry can correct. The more structly fir. Gladstone reasons on his premises the more absurd are the conclusions which he brings out, and when at last his good sense and good nature recoil from the horrible practical inferences to which his theory leads he is reduced sometimes to take refuge in arguments inconsistent with his inadamental doctrines, and sometimes to escape from the legitimate consequences of his faise principles under cover of equally false history." (See Macaulay's Essays, vol. 3, pp. 246-7.) And again:—

"It is not unusual for a person who is eager to prove a particular proposition to assume a major of huge extent, which includes that particular proposition, without ever reflecting that it includes a great deal more. The fatal facility with which Mr.Gladstone multiplies expressions, stately and sonorous, but of i "When propositions have been established and nothing remains but to amplify and decorate them

MINISTERIAL MOVEMENTS.

METHODIST. Last Sunday a new church in Kanona, N. Y. was dedicated by Rev. A. F. Morey, P. S. The Third Methodist Episcopal church in Delaware, Onio, was also dedicated by Bishop Foster last cated on Tuesday. Another, at Oregon Hill, Ill.,

will be dedicated to-day.

At Byfield, Mass., Henry Mathews, pastor, a great work has taken place. In two weeks 150 sought Christ, and all except one professed con-Rev. Dr. W. H. Cooper, one of the Methodist mis

month. Ill health is said to be the reason of his leaving Mexico.

and with the following results since last report :-West Milford, N. J., fifty; at Port Littleton, Pa., forty-four; at Parsippany, N. J., thirty; at Port Monmouth, N. J., thirty-six; at Nazareth, Pa., fifty-two; at Fishkill, N. Y., fifty-nine.

The venerable Henry Boehm is well again. He Conference expect him to preach a "centenary

The venerable L H. Tackett, a well-known superannuated minister of the Eric Conference, died a few days since at his home in Forestville,

Rev. W. E. Barnes, son of Rev. Mr. Barnes, of Ininots Conference, has become assistant editor of

the Central Christian Advocate.
The Methodist Episcopal church, Arflugton, N. J., The Methodist Episcopal church, Arfington, N. J.,
Philip Bartlett, pastor, will be dedicated Sunday,
February 21, at two P. M. Bishop Janes and Dr.
Dasniell will officiate.
Rev. Dr. E. H. Myers, D. D., late President of the
Wesleyan Female College at Macon, Ga., has been
appointed pastor of the leading Southern Methodist church in Savannah, Ga.
Rev. C. Larew, of the Newark Conference, and
stationed at Haverstraw, graduated at the Medical Eclectic College of New York on the 28th ult.
as a physician. He does not design to enter into
regular practice until physically disabled for the
ministry.

Rev. W. W. McKaig, once a Methodist minister,

Rev. W. M. McKaig, once a Methodist minister, and more, recently a Presbyterian minister, and more, recently a Presbyterian minister, has withdrawn from the latter Church, and has applied to the Centenary Methodist church, Chicago, for church membership and to that Quarterly Conference for recognition as a local preactier.

At Hopewell, N. Y., I. Harris, pastor, over sixty have professed conversion, and the work is still in progress.

The work of grace in the Summerfield church, Brooklyn, J. M. Buckley, pastor, makes steady progress. It is most marked in the Sunday school Sunday, February 7, between thirty and forty persons, the larger part of whom were Sunday school scholars, were received on probation.

The new Methodist Episcopal church at Roseville, Newark, N. J., was dedicated last Sunday by Bishop Janes.

The Rev. Thomas Guard is to be transferred to

Bishop Janes.

The Rev. Thomas Guard is to be transferred to the California Conference in March, the heaith of his wife necessitating a change of climate. It is understood that he will remain at Mount Vernon Place until June.

understood that he will remain at Mount Vernon Place until June.

Revivals are reported at Oxford, J. P. Macaulay, pastor, with over forty conversions thus 'ar: at Readington, J. P. W. biattenberger, pastor, with over 120 conversions. Over 100 persons nave been converted in the Franklin street church, Newark, R. S. Arndt, pastor, quring the last few weeks. At Grace church, Wimington, Del., about seventy have been converted, and the work seems to be increasing in interest and power.

A great revival is in progress in St. Paul's Methodist Episcopai church, on Third avenue, Jersey City. Sixty persons were converted during the past week. The pastor, Rev. Mr. Lowric, devotes his sermons chiefly to young men. A spectal service for mothers and sisters will be held this afternoon.

Rev. J. L. Ostrander lectured in the Hedding Rev. J. L. Ostrander lectured in the Hedding Methodist Episcopai church, Jersey City, on Thursday night. This gentleman has sojourned in the East many years, and is thoroughly acquainted with his subject. By the aid of twenty young people, attired in the various costumes which were tac-similes of those worn in the days of Abraham and later of the Saviour, Mr. Ostrander Was enabled to give a very distinct idea of the appearance of the Afabs and Jews of the Holy Land. Many foints in Bible history were brought out and many of the comparisons used by the Saviour were vividly polythroid and explained. A genuine arab Jew, yacoufe Phuan Meshudiam, assisted Mr. Ostrander.

The members of the Centenary Methodist Episcopal courch in Jersey City on Tuesday evening presented their pastor, Rev. E. W. Burr, with a handsome gold watch at his residence in Seventu street.

Street.

ROMAN CATHOLIC.

The Catholics of Waxabachie, Texas, are building a neat brick church, 28x55 feet, at that place. It is within the present limits of the diocese of Gaiveston.

Mgr. Napoleon Joseph Perché, Archbishop of New Orleans, accompanied by Rev. Pather Ansiadt, sailed from New Orleans on the steamer Juniata on the 29th uit. for Hayana, where he goes to recruit his health and to solicit aid for his diocese.

A small society of Catholies in Graiton, Ont., are building a new church, 35x80 leet, in that village. The Jesuits of Milwaukee, Wis., are also about to build a church and school in that city to accommodate their parishioners, near State and Eleventh

date their parishioners, near State and Eleventa streets.

The new church at Harleigh, Pa., has been so far completed that mass can be celebrated in it. It presents a very heat appearance.

The Catholic church at Newcastle, N. B., is now almost complete. It is a handsome edifice, the main building being 75x45 feet. The struation is very fine, commanding a view of the Miramichi for miles. The style is Gothic. The cost of the church is about \$30,000.

In the two cities of Pittaburg and Allegheuv, Pa., there are no less than forty-sight Catholic churches and chapels, most of which have been built within the last twenty years. The Catholic population of this diocese, which comprises fitteen countries, is closely estimated at 200,000.

The Archbishop of New Orleans has appointed the Rev. T. Briordy pastor at Clinton, La., and has given him authorization to collect lunds to build a church at that piace.

Delegates from Young Men's Catholic associations and literary societies of the United States with macilin Newschild.

tions and literary societies of the United States will meet in Newark, N. J., on the 22d list, to form a national union. James P. Hagan, Secretary of the Catholic Institute, Newark, will give all neces-

the Catholic Institute, Norther, and property of Dover, N. J., who has been sufering from varioloid, is recevering.

The success of the recent fair in connection with the Catholic church at New Brunswick, N. J., was unprecedented. Over \$2,500 was realized on a handsome slik flag. The total amount is about

The rule with regard to abstinence from the use of flesh meat has been elaxed in the diocese of Newark for the 17th of March, because the proceathedral of the diocese will be consecrated on

The Pope's Bull, establishing the new diocese of Reading and Pottsville, in Pennsylvania, is daily expected.

BAPTIST.

A good work is in progress in the Worthen street Baptist church of Lowell, Mass., Rev. E. A. Lecompte pastor. Extra meetings have been held through the month of January, and nine candidates have just neen received for baptism. Others will soon follow.

A precious work of grace is in progress in the North Baptist church. Newark, N. J. Services have been held almost every evening since the beginning of the year. Eighteen have been baptized thus iar, and several are awaiting baptism. The Nixon street church, Allegheny, Pa., has been holding extra meetings for the past four weeks with encouraging results; the church itself has been greatly revived, and more toan thirty have professed conversion.

The Harvard street Baptist church. Boston, in view of the resignation of their pastor, Rev. Dr. Eddy, were looking for Dr. Fulton, of Brooklya, but Dr. Eddy has concluded to stay with them a little longer, so that Dr. Pulton will probably remain in this vicinity another while longer.

The Rev. Dr. Dickerson, on account of lil health, has resigned his pastorate at South Boston.

Fourteen persons have been received into the Haptist churca at Turner's, N. r., since January 1, by profession of faith and immersion.

The First church of Jonesville, Mich., are enjoying a precious revival. Twenty-three adults have requested prayers, and many have been happily converted to God.

A new Baptist chapel is to be opened in Rome during Easter week, at No. 35 Plazza San Lorenzo in Lucina, a small square leading off from the Corsò. The chapel and sconolroom adjoining will accommodate three of four hundred hearers.

Rev. A. P. Graves, Baptist Evangelist, is now holding revival meetings in the South.

The church at Lockport, N. Y., Rev. R. B. Hull, pastor, have been holding meetings every evening for five weeks with blessed results. About twenty preached his first annual sermon January 3. He had captized 110 during the year

special interest on Sunday. Several converts were baptized and a number are waiting for the ordinance.

The Rev. Mr. Chowryappah has sailed from England for Madras, where he is about to labor among the Tamil speaking population. This will be a new work so far as the Baptist Missionary Society is concerned.

The First Baptist church, Lowell, has voted unanimously to call the Rev. O'rson B. Mallory, of Batavia, N. Y., to the pastorate. He is brother of the Rev. N. C. Mallory, late pastor of the church, new of Detroit, Mich.

The new edifice of the Greenwood Baptist church, Brooklyn, is so near completion that its dedication is anneanced for Monday, February 22.

Seven converts were baptized last Sanday in the Marcy avenue Baptist church, Brooklyn, and thirteen had previously been baptized in January. The Second Baptist church, of St. Louis was dedicated last Sabbath.

Seventy-five members were added to the North Baptist church of this city last year. The present membership is 545. The Rev. J. J. Bronner is pastor.

Alter five years' labor with the Baptist church of

membership is 545. The Rev. J. J. Bronner is pastor.

After five years' labor with the Saptist church at Peckskill the Rev. C. J. Page has tendered his

After live years labor with the Sapitst charlot, at Peckskill the Rev. C. J. Page has tendered his resignation of the pastorate.

EFISCOTALIAN.

The latest reports from Bishop Odenheimer, of New Jersey, report him as very ill and unth unto death, and the prayers of the Church are asked for his restoration.

The Rev. J. Howard Smith, of Knoxville, Tenn., has accepted a call to the Reformed Episcopal caurch of Newark.

The Episcopalians have in Kansas 29 clergymen. Si congregations, 1,073 communicants and 1,060 persons in their Sunday scaools. The contributions of the churches for the past year amounted to \$15,154.

Bishop Bedeil, of Ohio, spent the Christmas season at Bethichem or Jerusalem, and is new spending a few weeks at Cairo, Egypt, improving in healts.

The Rev. E. H. Kettell has resurred the negation.

spending in Dealis.

The Rev. S. H. Kettell has resigned his position as assistant minister of the Caurch of the Holy Trinity, New York city.

The Rev. Alexander Marks, rector of Trinity

church, Natchez, Miss., has received the honorary degree of Master of Arts from Princeton College.

church. Natchez. Miss., has received the acnorary degree of Master of Arts from Princeton College, New Jersey.

The Rev. J. I. Norwood has accepted the rectorship of the churches of Pincastle and Buchanan. Botetourt county, Virgina, and expects to enter upon his duties the 1st of March.

The members of St. Matthew's church, Jersey City, last Tuesday evening presented their pastor. Rev. Dr. Abercromble, with a purse containing a handsome sum in recognition of his zealous labors since his installation in that parish.

Green Ridge, a part of Seranton, Pa., has almost completed its chapel, and when this is done another church will be organized, another minister needed, and another light hung out to direct man to the haven of rest.

So great is the religious interest in Scranton, Pa., that business men have closed their stores to permit themselves and their employés to attend the cource services. The Prasbyterian and Methodist courches are said to be thronged every evening, and men all through these congregations are asking what they must do to be aved.

The Rev. E. M. Newman has resigned the pastoral care of the Presbyterian church at Surganga Springs, N. Y.

The Rev. W. H. Rice, formerly a Congregationalist, was, on the 1st inst, received into the Presbytery of Washington. D. C., two of whose churches are pastoriess.

The Rev. William A. McCarroll, of Erie, has accepted a call to the Presbyterian church at Shippensaburg. Pa.

The Rev. Henry Rinker, of Newton, N. J., has been called to the church of Porter of the Churches.

accepted a call to the Presbyterian church at Dickenson, Pa.
Rev. 8. Augustus Davenport, of the Presbytery of Elizabeth. N. J., has been called to the church of Port Carbon. Schuyikill county, Pa.
Rev. Ansel D. Eddy, D. D., ded at Lansingburg, N. Y., on Sunday last.
The Rev. G. B. Gardner, of Genesee Valley, was last week installed paster of Westminster Presbyterian church in kochester, N. Y.
Impaired health has compelled the Rev. N. M. Sherwood to resign his pastorate of the Second Presbyterian church, of Elimira, N. Y.
The Rev. S. B. Bell has resigned his charge of the First Presbyterian church of Hillsdaie, Mich. He goes to Wasnington College, California.
Rev. David Thompson, of Ohio, Presbyterian missionary to Japan, has been appointed interpreter of the United States Legation at Jeddo.
In view of the pecuniary embarrassments of the various boards of the Fresbyterian Church, the Presbyterian Church was a day of special contributions in the Presbyterian churches of Cleveland has appointed the lourth Sunday of February as a day of special contributions in the Presbyterian churches of the country to unite Presbyterian Church, North and South, with the United Fresbyterian in the Context of the Called States, have a total Sunday school membership of 624,434 scholars.

MISCELBANEOUS.

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The Congressional Temperance Society, Vice President Wilson President renew this year their carnest recommendation that intemperance and its remedies occupy the attention of Christian ministers and congregations on the 21st of Febministers and congregations on the 21st of Feb-ruary.

The Rev. C. T. Collins, who has been giving de-tails of Sankey and Moodey's labors in this city and vicinity, has accepted the pastorate of the Plymouth Congregational church, of Cleveland,

Plymouth Congregational church, of Cleveland, Onto.

The Congregational church at Elisworth, Conn., has called Rev. J. O. Stevenson, of Yale Divinity School, to be its pastor.

The statement is made that the number of Jews who have become Christians in Prussas is about 5,000; in Amsterdam, Holland, 3,000, and in England at least 3,000. More than 100 of these converted Jews hare become than 100 of these converted Jews hare become ministers in the Established Church of England.

The Reformed church at Prospect Hill, N. L., have called the Rev. G. Talmage, of Ridgewood, N. J., to be their assistant pastor with the Rev. Dr. Quacketheir who is in teele health.

Nearly at the sunset of a well spent life the Rev. Dr. Williams, the missionary to China, is soon to return to this country to spend the rest of his days. He has lived there forty-one years as a missionary of the American Board of Missions, during which time he accepted the position of secretary of Legation to the United States government.

Drew Theological Seminary has a proseminance.

ernmeat.

Drew Theological Seminary has a pre-eminence in the variety of nationalities that wait upon her

ernment.

Drew Theological Seminary has a pre-eminence in the variety of nationalities to at wait upon her instructions. Hindoos, Bulgarians, Italians, French, Japanese and the natives of many other lands are among her students. Twenty-three different languages are spoken in the institution. A polygiot society has been formed, and on Wednesday last its first anniversary was held, at which all these languages were represented.

Rev. O. H. White, D. D., formerly of the Howard arenue Congregational church, New Haven, has been appointed Secretary of the British and American Freedmen's Aid Society, and will sail for England after a brief tour through the South.

At a recent special meeting of the Congregation Beth-El, of Norfolk. Va., Rev. S. Mendelson was re-elected by acciamation to the office of minister and teacher for a third term.

There is an urgent call, both by the denominational press and the people, for Hebrew preaching among the deserted Israelites on the east side of the city. The Rabbis in charge of congregations are asked to volunteer their services on alternate Sabbaths in some hall or place that may be provided.

FOUR NEW ACRHBISHOPS IN AMERICA. The Roman correspondent of the Boston PRot, writing on January 17, sends the news that the Pope has been pleased to raise the dioceses of ston, Philadelphia, Milwankee and Santa Pé to the dignity of archdioceses, and their respective bishops to that of archbishops. The correspondent adds:-"It is also said that the diocese of St. Paul, Minn., will be divided into two."

The bishops who are thus elevated are as fol-

The Right Rev. John Joseph Williams, D. D., the fourth Bishop of Boston, was consecrated on March 11, 1866. The diocese of Boston was established in 1808. To all Catholics within the diocese-priests and people-this great honor to their reverend Bishop will bring heartfelt Joy. In the

United States there is no bishop more beloved than he. He is eminently fitted by nature to guide wisely, to judge dispassionately, and to take safe charge of all the high interests which belong to the hierachy. Arcabishop Williams is a native of Boston and is in his fitty-third year.

The Right Rev. James Prederick Wood, D. D., the fith Bishop of Philadelphia, was consecrated. Cum fure successionis, April 28, 1857; succeeded January & 1860. The diocese of Philadelphia was established in 1803. Archbishop Wood is a native of Philadelphia, a convert to the faith, and is sixty years of age.

The Right Rev. J. M. Henni, D. D., the first Bishop of Milwaukee, was consecrated on March 19, 1844, in which year the diocese of Milwaukee was established.

The Right Rev. J. B. Lamy, D. D., first Bishop of the diocese of Santa Pé, was consecrated on November 24, 1850. The diocese is very large, comprising the Territory of New Mexico, with a Catholic population of about 199,000 Mexicans, 8,000 Pueblo Indians and 1,000 Americans.

As an instance of the rapid growth of the Catholic Church in America we may take the dioceses of New England. In 1825—just firty years agowhen Bisnop Fenwick arrived in Boston, there were:—

One priest in Massachusetts.

when Bishop Fenwick arrived in Boston, there were:—
One priest in Massachusetts.
One priest in Mansachusetts.
One priest in Manne.
Eight charoles, of which one only deserved a higher title than a chapel. And this was the Catholic Church in all New England.
Ten years later, in 1835, there were:—
Twenty-seven priests.
Twenty-two oburches,
Forty thousand Catholics.
In 1844, when Connecticut and Rhode Island were made a new diocese, there were out
Thirty priests.

were made a new diocese, there were but
Intry priests,
Intry seven churches,
Sixty thousand Catholics in all New England.
To-day in New England there are one archdiocese and five-probably soon to be six-dioceses. Everywhere you find the Catholics with
their churches, schools, colleges and academies;
with their hospitsh, asylums and houses of rainge.
In the New England of to-day we number
One Archbishop,
Five bishops,
Four hundred and forty-one priests.
Four hundred and thirty-two churches and
nearly a million of Catholics.

YOUNG LADIES' SEMINARY, FLUSH-ING, L. I.

The Sisters of St. Joseph have erected a large addition to their handsome academy at Pinshing L. L. which now stands among the foremost of our young ladies' seminaries in the country. The addition will afford the necessary room so urgently needed, and the academy, no doubt, will urgently needed, and the academy, no doubt, will be filled to completion before many weeks. There is a beautiful hall on the top floor, which is finished in the best possible manner. The first floor is laid out into class and recitation rooms, and will serve excellently for these purposes. Besides the flourishing academy the Sisters conduct a private seminary for young boys between the ages of six and ten years. Here about twenty-five little iclows are hard at work at their studies, under the care of the Sisters.

MODERN SPIRITUALISM. COTTAGE FOR THE EXPOSER OF SPIRIT HUM-BUGGERY.
TO THE EDITOR OF THE HERALD:-

Having had my attention drawn to an article in a late Sunday's Herald on "Modern Spiritual-ism," I challenge your correspondent if he can sustain all his points against the alleged humbugs, Sinde, Poster and Mansfield, I will make him a present of a cottage house and lot in the city of Paterson, N. J., and I am prepared at any time to make the necessary arrangements with the gentleman to test the matter to the bottom. He has ne moral right to call any man a humbing unless he has unmistakable evidence that he is such. He certainly has a great deal to say about these gentlemen, but he has no proof to offer; and as I am a lover of truth and fair

play I utterly dispensive his statements until he proves them to be true. And here let me say, I have invariably noticed in these exposures of Spiritualism the would-be exposure always exposes his own ignorance of the subject and his want of fairness and impartiality in dealing with this matter. A man wao is full of prejudice cannot be a truthful investigator of the astounding phenomena which is connected with this new science, for such it is. I will jurther say that I am unacquainted with Messra Slade, Foster of Mansfeld, but I have seen sufficient of their manifestations to convince me that they cannot be explained away with the absurd and silly statements advanced by your correspondent. An inquirer.

"LOGOS" CASTIGATES "INQUIRER." TO THE EDITOR OF THE HERALD:-

In a recent Sunday issue of the HERALD your correspondent, "Inquirer," has taken the buil by the horne in relation to Spiritualism and done the work to perfection. Having generously undertaken he direction of the mental faculties of the profound scientists, lawyers, judges, philosophersof the bankers, doctors, statesmen, governors, hard-headed business men and others who are now engaged, from time to time, in the investiga-tion of the wonders of modern Spiritualism, he tion of the wonders of modern Spiritualism, he informs them that they are to trust neither their informs them that they are to trust neither their eyes nor their ears, but to give themselves up wholly to his able guidance, and bow to his superior adroftsess and intelligence. Now, having, through the agency of Mr. Foster and Dr. Siade, investigated the phenomena of Spiritualism. I shall venture to assert that "Inquirer" has never had a stance with either of these gentlemen, or that in he has had one with either or both of them he is incompetent to deal with the subject which he assumes to have exhausted with such acility. In every instance cited by him he has stated what is untrue regarding the slate writing of Dr. Slade and the paper pellets of Mr. Foster. There are hundreds of individuals who can make affidavit that the slate has been written on while it was in their own custody and at a distance of some feet from any portion of the person of Dr. Slade, while it can be proved with equal force that Mr. Foster not only does not open the pellets adroitly and read their contents, or that had he even become aware of what they contained, the phenomenon connected with the case would, from the peculiarity of the manifestation, be just as inexplicable as ever.

Now whether I am a believer in this modern

ity of the manifestation, be just as inexplicable as ever.

Now whether I am a believer in this moders Gospei or the reverse has nothing whatever to do with the case. What we want in the premises is truth, and there are some people who are desirous that the Herald shall take this matter in hand and give it a fair hearing through honest, clear-headed and able representatives, in whom the public would nave confidence. It Spiritualism be a fraud let it be exposed on some reasonable, some logical grounds, and not on such an impossible basis as the palpable driver and obvious dishonesty of "Inquirer" presents. Out upon such shallow brains as have been brought to bear upon this matter by those who ought to be axamples of truth and of a clear understanding. LOGOS.

NONCONFORMITY IN ENGLAND. LONDON, Jan. 21, 1875.

the 19th and 20th inst., the Nonconformists of England—that is to say those who dissent from the principle rather than the doctrines of the the principle rather than the doctrines of the State Church-have held a great festival in London and opened their grand new hall in the city. in the year 1862 it was resolved by Baptists and Independents alike that a great effort should be. made to commemorate the great exodus of godly men who, in 1662 left the Caurch of England rather than subscribe to the infamous Act of Uniformity which Charles IL and his service bishops strove to force upon the clergy. Of the stirring events of that period Americans and Englishmen are alike well cog-nizant. Many of those who for conscience sake were ejected from rectory and vicarage and prospect of getting one, left those shores, and in the New World found that consideration and sympathy which had been denied them in their native land. Their descendants have steadily maintained the sturdy faith for which they suffered in both lands, and the memory of the great deeds they achieved are as dear to the Nonconformists of the United States as to those of Great Britain, When, therefore, in 1862, it was proposed perpetuate the memory of those who fought for conscience sake, Americans wrote letters and even made journeys to England for the purpose of expressing their concurrence in the scheme. All over England services of a special nature were neid. The Nonconformist ministers gave lectures, in which they told of the sufferings of the 2,000 ejected men who lived two centuries ago, large subscriptions of money were sent in, and at last it was announced that if the sum of £100,000 sterling could be raised a memorial hall should be built in the city of London as a monument to the memory of good men of the olden time. The money was nearly all subscribed, and a site having been, after considerable difficulty, obtained within the city borders—for freehold land is about the last thing one can obtain nowadays inside the boundaries of the city proper, the building was at length begun. It was to consist of a huge clubouse, a library, a large hall for meetings, rooms for committees of all kinds, offices for the use of the various missions, chapel buildings, Sunday school and other societies connected with Nonconformists, and generally to be a home in the city of London to which strangers over England services of a special nature were

ominiones, Sunday school and other societies connected with Nonconformist, and generally to be
a home in the city of London to which strangers
who thought with the founders could repair, with
iterative the street to the new
Holborn Viaduct, now stands a magnificent
structure of stone, with a high spire
and a very ornamental /h/o.de. That building is
ton Nonconformist its cleationary Hail, and it was
subjected to the mean of the commental of the time of the time
and a very ornamental /h/o.de. That building is
the Nenconformist its cleationary Hail, and it was
subjected to commemorate. In the very foundastines of the building were discovered by the workmen the two ceils in which it was once the
custom to confine religious prisoners, when the
old vices Prison steed near the spot. Hard by is
the piace where numbers of Noneonformists were
principles. They held to be right. In the greathail, which will accommendate leafous sidney, which
illustrates the departure of the Pilgrim Pathers
from Plymouth for the American Continent. In
the library is another, wherein are depicted
those grand old champions for liberty of
consciouse, John Bunyan, John Milson,
well betters of more modern days. Two
well betters of more modern days.
The subject of the building is ancient, being
Gothic, and sitogether the place on its very
first cary appeared to possess an odor of sanctity
consonant with the objects for which it has been
built, in the library 5,000 volumes have already
been piaced, and more are promised. The debt
on the building is now only about £2,000, and
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